M 1013
Wednesday
July 13,1966, Seattle

[redacted]
Must Remain in
Transcription Room

So, what will we now talk about? This is not like last time when I did not know exactly when I would be back - at least this time I hope I can come back at least a shorter time - as you know I will try to arrange to be here in october, so all we have is August, September, and a little bit of July then. So it is not so long and exactly because it is like that you can really try to concentrate not-with-standing summer time and vacation, for certain tasks that you could continue with during this particular period, that we can talk about it in October. When exactly in October I don't know because it depends oh Berkeley, and how we can arrange a time also I hope that as a result of last night there may be opportunities to talk in Portland. I think it is up to Andy to find out what is what, Ruby indicated something in July also, so I think it would be very worth while to have some group there is we actually could start and I made a suggestion to Lyle that they should start with a reading group and that can lead to something else then later. So what is now that we - you see we talked about activites. You have to be quite inventive for yourself if you know what are your limitations and also that you know that you try to do certain things together. Whenever you do that always remember that it is not just an ordinary work together like we do in ordinary life. It has to have a very definite color that you are reminded as often as you possibly can that you do it for a purpose for yourself and that unless that is there, it cannot be there all the time, everybody knows that, but if it is there at least once in a while, that then that causes really to be the real reason for wanting to do it. And if it isn't there, it is no sense to - it may be nice, like you can have a picnic, but when you go to Bob's to Work there, that is the basis that you must remember. If you pick up some radios to be repaired by Andy and Ross, it may mean that they when they are engaged in certain

things that require attention of course it is difficult. But there are many moments before and many moments after, many times that you consider even that you have to do it and you don't like it, such times are the times to wake up. And you have to learn more and more that trying to wake up starts with the simplest moments first and that you have to prevent yourself from trying to do it at times when it is utterly impossible, because you will get so discouraged. It is also necessary to understand that meetings are stimulating but if for some reason or other you are too far away you must also know that the simplicity of Work is that what is required in the beginning in paticularly has no particular theoretical value and that it is only to find out certain things about yourself digest such data and to make them if you possibly can more absolute, more real, more -something that you could rely upon. And that that kind of simplicity is there whenever you are there, and the stimulus you might receive may not be from a meeting. It may be because your read, maybe because some kind of experience you have, you look at it a little different, for some reason or other, many times these ideas of Work come out of the blue sky, you don't know why they are happening to you, but all of a sudden you remember. And when you do remember them you have to make up your mind to do something with them. Because even that kind of a memory, a little flash of it - oh yes that was nice, etc., or I ought to - it is not a very strong character if you let things go too often by the wayside. In each person's life there is a point when he has to come to himself and has to come to the conclusion. Some people want to postpone it as long as they possibly can because they don't want to face that. They want to assume that things are all right the way they are, that they have been like this, and that they probably will continue, and in all probability they will continue in the same way, because by just feeding it a little bit, it is quite possible in ordinary life to maintain yourself to try to become clever and to avoid the things that bother you, and to really attend to those things that are the

easiest or at least will allow you a certain amount of happiness, and you also think that you are entitled to that kind of happiness, but you happen to be on earth, and it is one of the conditions of earth and that each person should be able to have that kind of equilibrium even for a little while without disturbance and that each time when there is a disturbance, you will do - and go to any length in order to eliminate it, I think that it is quite right that you try to do this and that you make it as easy as you can for yourself. A great risk you run is that you fall asleep in doing it and that the more easy it is, the more you will be asleep. The point at which one starts to consider that something perhaps ought to be done is that the conditions in which you are, you realize as a sleeping state, you can use the word unconscious if you like. For that of course you have to know that there is a possibility of consciousness, otherwise you would never call it 'unconscious', you would simply call it existence. So if there is already a little question if certain other things could exist which do not exist now, and that that in which you constantly live is a state which is not ultimately desirable, there is that kind of apoint in which you have to make up your mind, and you cannot get away from it. It is your heart then that will decide that actually you have to. There is that kind of a need. I say you can postpone it for day after day and you can hope for the best and also you may be lucky if ordinary condtions in life are kind to you so that you're not forced to come to that kind of a conclusion. At the same time a person with character will have to face that kind of an issue, and if you don't face it, or for some reason or other you postpone it, in my opinion, you remain a weak person. You become, as far as life is concerned, an ordinary supporting cell. Each supporting cell has it's place, so what is ordinary about it doesn't mean it is not useful, but it is not in my opinion the aim of certain people who should really become something different. Again if you compare the totality of cells of the human body, there

are very few that are really organs that amount to something. The rest of the body is just cells, that support whatever is necessary for the functioning of the organs. But those organs are important. And they make man. The body does not make man. His mind doesn't, his heart doesn't, and sex cells do not. And for the rest, that what is there as movements, is simply to execute that what is required on the part of the living, the wish to live, on the part of one's heart or perhaps solar plexus. And on the part of whatever is the mental activity. This I think you have to face. Where is this particular point from which you then start and from which then your life takes on a different kind of meaning because you become responsible. This is the difficulty in taking the responsibility, and it is also the sign that one grows up, out of a certain adulthood probably into manhood, and where that point is is not dependent on your age, sometimes it's dependent on the amount of excercise you have given yourself, either in any one of the three centers, sometimes it's dependent on outside conditions of how they treat you, and sometimes it's a question of how much there is really alive in you. When one starts to consider one's body more and more as a factory or a laboratory, where you have to operate and do some kind of research, that you have to do with yourself, and when you come to that conclusion you nominate yourself then to become a chemist, or you nominate yourself to become a manager of that factory. In that way you become an executive. And you line yourself up the with - you might call it a certain select group of people who actually are interested in the totality of something and not only of yourself. So at that point you change over from a selfish existence into an existence, and I would not call it altruistic as yet, but at least which will include also other people, and from that time on the relationship towards other people will have to go in the direction of wanting to understand them and to use them for yourself, for your purpose, to understand yourself. How you reach that conclusion, it is your own

affair and nobody will be able to tell you when you should. Not even God himself will ever tell you. I don't think he knows as I've said many times, He doesn't know about your existence. Something in you, you make your God. That of course becomes for you a dictating factor for your life, but it is still your own because you have created it. And it is not as yet the total God that belongs to everybody. So you don't share that God. If it is your own, it is your own. You keep within that. Within the limit of that particular private relationship that you have and if you want to talk with that, you talk in your inner chamber, and you don't allow anyone else to have a particular opinion because you don't want to interfere with it. It depends on how your conscience which is the most important part of how that conscience will be able to start to function. It doesn't function now. Whatever we call conscience is of course the result of everything we have been educated to believe and it is really, as you know, it's not your own. But your own conscience starts when you become a manager of your factory. And then of course you have that responsibility of running it. It's interesting because the capital that is there then has been given to you. Perhaps you have earned it and perhaps not. It is still a question that somehow or other you find yourself wishing to become a man. Some morning you wake up and there you are and you realize that there is something involved. That there is something that you can call a reason for you being alive and with that life then you start and you make your own. Let's say it is a capital investment. And perhaps it is that is something that mother nature has given to you, invested in you, and you realize then that there is a responsibility towards simply the fact that you happen to be on earth and that the rules of earth as promulgated by mother nature, that you are now subject to that, for some reason or other you have to pay for your existence. It's a strange kind of a realization, when that comes. Because it has nothing to do with your father and mother, and everything that has been

about to educate you for what you are, it is as if something else starts in one, and all of a sudden comes to the foreground and makes itself known. I call that again, magnetic center because it is that really what is for one's self the ultimate reality and it is that what is indelibly implanted in each person and it is not subject any more to the laws of nature any more than the beginning of one's conscience when one starts to build, or the beginning of one's consiousness, are any longer subject to the laws of earth. So with that then having made up either your mind that it is clear and your heart that it has a wish to do something and change your state of lethargy, a state of ordinary static existence, because the maintenance cannot be called dynamic . It is an even exchange. You put in a certain amount and you take out a certain amount, that from that moment on there is a possibility of having this line of existence of yourself, which now runs parallel to the surface of the earth lifted up a little bit so it describes and makes an angle with that what is horizontal and gradually, this is what we call evolution, is lifted up and away in a possibility of a growth away from earth in a certain direction which you have set for yourself and belonging to - to use again the word - infinity. Whatever that again means for one's self doesn't matter. Because the fact remains that I am at certain times lifted up and a little freer because I've made up my mind that there is a responsibility which I want to take as the first step into manhood, that I become responsible. That there is my life. And there is that what is the capital investment for which I am now responsible it is the talent that has been given. Ten talents, or five, or one. And what will I do? Use it, and make another ten? Or make another five or another one? Or bury it? You see this choice is there. If you read the Bible you know. There is constantly that choice. Do I take my life, when I become responsible I have a choice there is no doubt about it. Well, when I do make the choice, one way or the other, if I say "Yes", then it is yes. But if I say, "No",

don't flounder and come back and afterwards try to say a little bit yes or a little bit no. It's either one or the other. This is a sign of wanting to become a man, that one becomes positive regarding that and then when you have once said, "Yes", or, "No", and then you are not looking back, you then continue ahead of you because that is what is going to be a decision for yourself that if you can should last for the rest of your life. You're faced with that regarding Work in this group. Every once in a while you have had moments I am sure that it was difficult and sometimes you may have felt, "Let's give up" of course you shouldn't. Again, what else would you do? But that one doesn't see when one is despondent. You find out later. That's a good thing you don't give up. Then sometimes if you do temporarily I hope you come back. Also that is in the nature of this kind of work. That sometimes one has to go through a lot of difficulties because that what one has to overcome is sometimes extremely heavy and has too much bondage and ties him down much too much to earth. We don't know how much we are bound, but when we start to work on it to find out where and then we see there is many many more strings that are attached to one's self that they make one remain mechanical and automatic and absolutely unconscious. And oblivious to all the possibility that might . You remember I have tried and I have on this trip tried to write a little bit more about these kind of things that are you might call it an introduction to Work -an introduction to Firefly, that some of you have read, in which I have tried to say something about the seriousness of life without giving any particular indication in what direction one ought to try to find an answer than only making statements about - how do I find myself in that - why do I start to question the possibilities and why is the reason that I ought to look at life as something that is worth while? In this second part that I'm now writing on, I try to lead gradually up to certain things that are important and from my standpoint are logical and also

that I believe that they are the only logical way of trying to get to a solution. Of course it will have to do with Work and Gurdjieff. Work in the sense of objectivity. I will go very slowly, at certain times will take some sheets, 10, 15 or 50, together and publish it, send it out to the people of a group, it will not be published for the general public, as you know I don't believe in that, and I don't think it' s necessary, moreover I think it would be quite deleterious because the material that I want to talk about belongs to esoteric knowledge. And this esoteric knowledge is not for publication. It can be used within a group. And of course when we talk about Work it is definitely a form of esoteric knowledge, and has to be distributed in that kind of a form, sometimes by word of mouth, as we do it sometimes by means of a tape, and this time be means of certain words strung together, which I would like to make in such a way that it becomes readable, and as much as is possible. To make. I have a few sheets of that now. I have as I say, worked on it. I would like to read it to you to see your reaction. It doesn't mean it's final, there are many things that probably have to change, have to be careful about repetition, I don't want to lose the thread of certain things, go off into all kind of detours, it is so easy and so tempting to do it, at the same time it is necessary every once in a while to check on one's self to get an opinion of other people. You can be quite honest because I am not attached to it at all. I just want to write to see if it is possibile, if it is right, if it isn't I will rewrite it until it becomes perhaps better. That is if I can do it better, or perhaps in a different way. So if you don't mind I would like to read it.

-from Firefly-

"And now, I want to write more. But how. I will repeat many times what I already have written, and each time it will seem not to be right as yet, or perhaps it will not be enough. Should I give more details of sources where I

found something that stimulated me? But again it would be from someone else. I would have to take it and use it. And before using it I want to be sure that it is right, that it is right for use, and also that I have a right t o use it. So I must start out with a sincere wish, and the wish has to be for understanding of my life and the fact of my own experience. But what are my experiences? The application in my life of concepts which are in my mind or heart in daily life in the way I have to do things but then again the difficulties what are really the facts of my experiencings and in how far can I trust them? Eachgerious minded person will question such facts. Much of what follows is the result of the questioning of the possible spiritual development of man. About what he should do to understand in the first place the conditions in which he lives and which have made him what he is or rather how he has digested his own life experiences and what has as a result been build up in him and what has now become his personality. You have to face ideas of this kind in a little different way. I have so far written with a great deal of seriousness and consideration but this will only serve as an introduction to something more tangeble. All of these thoughts and concepts should resolve themselves into a very practical question of what is there in it for me. There is a good reason for giving a proper place for religion or art or science or philosophy but we have a daily life to live - and how can we make that part of our lives more worth-while? How can we find out what can be done or should be done or perhaps how to become so that something can be done to us? How can I or should I look at events and how could my experiences gradually be built up so that I can face the world in a more definite and understanding way? What is it that makes in effect my character? In what respect would I consider myself mature? Where do the thoughts I have come from? And to how do such thoughts be come my own? I would say that the knowledge has become a knowledge has become an understanding, but this is still begging the question and at best it is confusing. When I have a good visual or auditory

memory I can recall many things, events, sayings and thoughts. I do not always know how and where I heard them, or read them or thought them, although I may remember that I have received certain impressions connected with them. Then when I speak or write or think I draw on this reservoir. Some of the contents I move together in my mind and fall into place as it were. They logically become connected and begin to have meaning. They become more meaningful when they agree with conclusions based on my own experience. And in digesting such experiences they become associated with thoughts and concepts already present in my mind. And in such cases I do not see so easily the difference any more between concepts derived from my own experience and those as it were given to me. But how to write it now. I do not want to give foot-notes when one talks there are no foot-notes. They delay and often distrac . But there will have to be references and sometimes they have to be used as confirmations of one's own conclusions. The is for instance the question, "Does superior wisdom exist?". What kind of proof is there as given by others who have written about this? And which statements can be used as source material? But the references of names of persons who have written about it, just the mention of them already as a name may set up any prejudices. If I mention Dharma or what do you know about them? And if the name is familiar, what is your opinion? And what have you read or heard? And why is your opinion the way it is? And maybe it is not like mine. And still there ought to be some possible agreement or the reason for disagreement. And so we talk about the secret and not so secret wisdom, the or the Gnostics and on what is your opinion based? It would be quite impossible to cover the literature of source material on this subject alone. What is this secret doctrine as revealed or at least described by Madame Blavatsky or Fundamentals of Theosophy? A wisdom of the Gods? But enough of this. It is so obvious.

The question which remains is, "Are these opinions trustworthy or not? Are they subjective or maybe in part objective? Are they relative or absolute?" And again, "Do we need absolute facts or absolute truth?" And then the related question, "Is man entitled to know the absolute truth, and if so, what is it then and why should he know?" I'm afraid this will remain an enigma for as long as man in his time exists. And at the same time if you would tell such a person that man never will know, there always will remain a doubt in the mind or heart of some such person and he will continue to seek. But now, How will I write? Maybe as questions and answers from different subjects as they come up and that we can talk about them, or references to meetings we have had sometimes with questions, sometimes no questions at all, and gradually something real will emerge out of this collection of material or will there be something you can use? You must not look therefore on these sheets of paper and data as if they constitute a book written in a certain logical sequesnce. To a certain extent there will be a logical building up of ideas but it will be more like furnishing a room with furniture and decorations, each piece should have a meaning and perhaps an association with it and when the room gets more and more furnished and finished you will be able to sit in this chair each morning maybe before you go to your daily task and maybe there will be something you can remember during the day. I don't think I should give you a reading list as yet. A list of books which would be worthwhile to read or to give you suggestions about what to read of certain authors. The assumption is that you know enough because we will not primarily talk about the facts and data of the mind. In a growing person there are enough of such facts to work with. And the principal purpose in reading is to extract from it a wish to do something with it. But out of a tremendous quantity of facts, descriptions, experiences and philosophies of other people and myself I have to make a selection of what

I would consider worth-while. It is interesting to see how much there is written about higher spiritual values, and about God and Heaven, about the here-after or about the ideal state here on earth could be if we treated each other as brothers and sisters on the actual condition of man but only that he is poor and suffers a great deal and has complexes. And the question is how to over-bridge this gap between man as he is and man as he should be or whatever we think he should become. And the realization has to be in the first place that man is not what he should be or perhaps it would be said in a different way that the world on earth is in a very sorry state and that mankind, the people living on this earth, are such a part of this terrible situation that there is a cry for help to get out of this agony. But as is usually the case, this cry is very weak. A cry in the wilderness and it is not heard. There are very few people who want to acknowledge this kind of wisdom. And what is true of man as a whole or as a group is also true on a lower relative scale of the world of man himself and which relationship his body represents his earth, and his behavior is his world. There are not many voices in his own world in his own lifetime interested in his further growth. And when at times they may be there, then there are other voices which drown out the first ones. In all of this it is clear however that if I'm looking for a way out of my present state towards freedom that there have to be instructions for me of how to go about it. And the instructions have to be simple. And they must be possible of application in my daily life. Not only on Sundays. I have to elucidate why I became interested in Gurdjieff and in his directions to reach self consciousness. It will be clear from what follows why he gave more than anyone else the requirements for man as he finds himself to develop simultaneously all three centers by means of simple rules. The aim is to remain man on earth and to become more harmonious. Also this is a strange

word because what my idea of harmony is may not be the same for someone else. Perhaps it better to say, "To become free". Or to be more in balance. Or to become more developed in these directions where further growth is possible. And as we follow through on this way and see why other roads may be not as satisfactory for occidental man as a road of objectivity. I would prefer to call Gurdjieff's method an objective one in order to distinguish it from so many subjective directions. It may be difficult to define objectivity. It is obvious that it cannot contain any subjectivity as we know it and that if all subjectivity has been taken away or disappeared there should be something left which is non-subjective. Or perhaps it is easier to say that I as a person am a subjective creature, and everything outside of me, that what is not me, is an object for my subjectivity. So the dividing line is between me and that which is outside of me. By my personality I mean my body, my feelings, my thoughts, in other words my three centers. Whenever they are active it will be a subjective act. Outside objects which I can observe do not make my intellect become objective and it is obvious that any one of my three centers cannot be objective or impartial. How can the mind become objective in its recording of outside facts? In this respect it is meant that the subjective mind tries to function in such a way that an outside fact is considered in a identical way by different observers. A judge tries in a sense to be objective and a scientist has to record objective facts of an experiment so that the other scientists can reach the same results and opinions. But objectivity mentioned by Gurdjieff has nothing to do with the objective observation of the outside world. His method considers only the objectivity of one's self as a result of self-observation. I will explain later at different times what is really meant by this, and talk about this Work in detail. But for the time being the conclusion has to be reached that self-observation by any means known to

ordinary man is an impossibility. No mind in it's present state, however well developed, how the feeling of man as we know it present is capable of functioning objectively in the way that Gurdjieff meant it. The mistake is often made by saying or implying that self-observation is a thought process. It isn't. It's not a new way of thinking or even feeling for that purpose. It is something entirely different. It is a mental process of some kind of special awareness but at the present time this objective recording faculty does not exist. No excercises of Yoga for physical or mental behavior, no forms of feeling, extending the feeling centers we now posess, or no drugs for expansion of the brain or tranquilizer, no training of the body as a Fakir will ever make a man as Gurdjieff considers a harmonious man should be but there will be many things to be said about it. Natural man is not a complete man. Nature is now defined as Mother Nature representing the laws and conditions of our natural life on earth. And the earth extends as far as its atmosphere or the extent of the influence of the force of gravity. But again, what is complete? When is a house for instance complete? And when can a man be considered complete? For completeness the house or the man has to be finished. But they cannot grow any more or as long as they can still grow they are incomplete. When I have a task I have completed the task when I have done it. I've completed my growth physically as a body when I will not grow any more. Growth as represented by a line forming an angle with a horizontal line which represents time duration of my life will taper off at a certain point and run parallel with my time line horizontal. Mother Nature will allow me under normal conditions to develop my body to its maturity. Then the growth stops and changes into a maintenance of the body. There are in accordance with the laws of Mother Nature, three possibilities of man which link up with the three characteristics of man as represented by the three so-called centers. Except for the death of the body, man's physical center, a man is complete. His feeling center is incomplete, and less than

half-grown, his intellectual center is barely existing. Such is the state of man on earth, and for those reasons man is considered unconscious because there is a possibility of him to grow further on earth of a result of certain rules for work on himself which could bring him to a state of self-consciousness. The question of completeness is relative. A man may be considered complete when he has no further wish than only to continue to live. It is clear therefor that this wish for the continuation of his life depends on the state of him being and that regarding this level of being there has to be a balance. And this balance may be represented by a wish to digest food as available to him of which there are three different kinds and that this digestion process furnishes man with a wish to continue to live; and it is in this sense that a man would wish to complete himself when he realizes that he is not complete now. There are not many men who realize this and it is not necessary for all men to wake up to these facts. There are not many men who wish to make themselves complete. Organic kingdom, and particularly the world of mankind needs many supporting cells to live on earth and man's body is made up of many unconscious units of which only a few organs will aspire and believe in the possibility of further growth. And completeness. Gurdjieff, like many other esoteric seekers of the truth talks about this unnatural world - some call it Great Nature which on its level existence envelops the nature of earth. Man in his search for completeness has to understand the law and the meaning of Great Nature and he has to Work for this understanding. It has to be Work of the right kind. The kind where the application of objective knowledge and esoteric understanding is made possible on earth with the aid of the influences of a higher quality. Each man finds himself in a varying state of completeness at any one time of his own time road of development. Breath is his time. When that stops, his own time stops. His breathing makes his organic - makes him organic as a sign of his life and he is on a different level from the inorganic world. His present thought is his potentiality. Among his many thoughts

there are a few which have the potentiality, but most of the mental processes are a form of unconsciousness or sleep. When there are incompleteness, man will consider himself complete enough for ordinary life. It does not mean that he is satisfied with life as he experiences it but in time he will make adjustments and fall into a deeper sleep. By now I begin to realize how easily one can become too complicated. The thoughts come and go. There are associations and one goes off on a side road. Then there is too much time to do it justice, and one leaves it again. When I mentioned superficiality, where does it end and where does essence begin? Where is the dividing line between man's inner and outer life? Why is it that the thoughts of Orientals cannot really be understood by occidental man, and reveresly? Why is it that man should become practical and put his theories or even his feelings into practice? It is better that we talk about Work first. About Work on one's self or as Gurdjieff calls it, genuine being duty. I will mention this many many times because it is fundamental, and it should never be forgotten. Over the many years we have over the many years we have talked about the ideas in meetings and have recorded a great deal of them. I will use this material and substance with as little editing as possible and not to interrupt the flow of thought. Sometimes references may not be as clear as you would wish. But out of the totality of these concepts we will be able to make some sense. Here follows what I happened to say on October sixty-five. It is from a meeting in New York, the members of Group II. Now this I will not read. It is trying to recast some of the material that was at that time in a group meeting and I don't want to read it now because it's partly unfinished and there's still of course many things that are said in a group and several times I repeated in different meetings and then it would become too repetitious and sometimes a little bit is added and it is going to be extremely difficult to avoid repetition of this kind particularly when the same subject is elucidated from different angles or different standpoints.

But you have now a little bit of an idea of the way I would like to do it and perhaps it is right or perhaps you feel that something is missing, that I should consider - I think it is a very difficult thing to do. So easily one falls into a trap of becoming to professorial, you want to say something and you are engaged in that, you might say all you heart goes out to it and before you know it you are involved in trying to explain certain things that are very dear to you and perhaps clear to one's self but which may be quite confusing to people who read it and it may become extremely dull or sometimes even too cold for them. And to find this particular road of remaining, not only honest, but also simple, and to know when certain things have run its course and something else should take place, you should go off in a little different kind of a side-road or you might say that you have to catch your breath and then start again in a new kind of a sentence. It is - well, to use my facorite phrase - it is not easy. But there is a beginning. This is the big thing. I've thought about it for a very long time before I wanted to start on it and we had to accumulate some transcriptions first, and I caught myself postponing and postponing and at the end of last year I said, "This year I will work on Firefly and here it is July and I'M just about starting doing it so - you see I'm procrastinating. All the time it is necessary to have it in mind to see what can be done with it and I will still pursue my problems that I will write then this year.

Alice: I'm very glad that you're going to be doing this because - a - I think it will be easier to understand what it seems reading them - I find it easier for myself than it is because until I can sit over it and ponder over it -

Mr. N: Whenever you read or whenever you are in contact with any ideas you place an obligation on yourself to use it so it may be a little easier for the reading part but at the same time the difficulty still remains, what will you do with it? No, I think there is sometimes better when it is not

so clear. Because when you really are interested you start to dig for it. When you have a long sentence of one page in Beelzebub for instance

but when you do there is something of a

great satisfaction of the so you see it must not be too easy.

A: But - but - in reading, sometimes you know on a tape I'll hear part of a sentence, you know, I get the first part or something,

Mr. N: Yes, and what you hear is far better than what you see.

A: But sometimes I wish I could, you know, just say, "Well wait a minute, Let's go back and take a look at "-

N: If you know that you cannot do that and you know that you have to listen you only will go by once as it were, your attention is going to be sharpened. It's a very good thing to listen to it.

Ross: For me Mr. Nyland, it reaches the kind of balance I wished it would reach.

N: This what I have read now.

R: Yes.

N: It is simple, isn't it?

R: Yes.

N: Well I would like it to be - you see that one - one can take it as I say in the morning, just read a couple of pages. Originally I wanted to try with the first part of Firefly to put it in the form of enough on one page and then another page with another kind of concept or subject, but it is extremely difficult to do it and some of the pages as you probably remember are devoted to the one kind of thing and not to the next. I cannot do it because it becomes too involved. And you cannot be simple in a few words about terminology of this kind without giving a background. At least I cannot. So I've given up that idea but at the same time it ought to be possible to pick it up here and there and read in it - just like a diary sometimes.

Ross: Now actuallythese insertions than you would pick up a certain kind of bread presumably until you came to the other material -

N: Well as you know now we have had many meetings and particularly Wednesdays and Fridays when we talked about certain subjects and their relation to Work or the relation to objectivity. Or what would be the viewpoint from our standpoint regarding ordinary experiences with life. Relationship, you know. Children. Father and mother, whatever - Art - all the different things. Some of them I have as transcriptions and I want to use the - not the way they are - but simply to be reminded what at that time we talked about. Because many times at a meeting one will remember certain things because of questions or because of associations which he will not remember so easily when you sit at your desk and you try to write. So I'm quite certain that a lot of the things that we have talked about in meetings I have forgotten. And I may bring it back and maybe not. But when I have to read or see a resume that then I remember what I said, and perhaps I actually said it, but in any event it will become clearer and then I will be able to write about it. How to make it all inclusive or at least to make it so that it is fool-proof or that there is no further question about it, one has looked at it from all different angles of all possibile psychological approaches, and it is a big thing to consider that even. But it is something that Grudjieff has done regarding Beelzebub. And that is why he can call it All and Everything because there are all the questions that any kind of person can ask based on whatever experience he has had and whatever psychological insight he has gained from it or that has appeared to him during such experiences. That is why the book is so rich. And one cannot cover of course all the things that are important and even if you do cover some of it, you cannot give it all the angles we have put - approached from different people and how they look at this and that because each person is

ifferent. Naturally. And they have to have a different kind of viewpoint ased on whatever their own experience has been. And all the time whenever hey look at the same kind of a subject they must look at it with different olored glasses. So to make it all around to make it I call it really all nclusive requires much more that just a general description. And it is that hat is sometimes brought out at a meeting because when there are different eople asking from their standpoint a certain question and how they look at t, you see that elucidates then the particular angle of that subject only nd with the addition of so and so and so and so it can sometimes become ore complete. If you look at the earth, all parts of the earth at a certain ime will be not in the sun. It does not mean that at any one time all things re in the sun. Because the condition of earth is that some must be in shadow. But if you compare that with the sun it you. The sun is lways in light regardless of where you are. There is a tremendous differ- nce between the existence of earth as a body and the existence of the sun s we know it. That is as we see it from our standpoint and that the whole process of going from earth as a development through an emotional state as represented by planets and from the planets to the center of the solar ystem is of course comparable to any thing that comes from the circumference nd goes down to its center. And if the condition in the center is rincipally different from that what is the condition of the periphery. It ust be. And this is exactly the difference between subjectivity and object- ivity. And that if a process that goes evolutionarily according to certain ine, sometimes horizonal and sometimes vertical. And for a distance that ecomes a line which is on an incline and it doesn't show the steps. But when ne is actually experiencing it then there are steps - and those are the orizontal ones of life's experience accumulated and the line meaning hat at that point insight is introduced into the concepts from he difference then between the subjectivity is the horizontal line and the

objectivity is the vertical line. The quantity of insight depends on the height of the step. So how to make something that is all-inclusive. Well, in any event you have a little taste now of what I'm trying to do.

Now this question of reading that Bob has started. It should also be taken over by some of the others. Don't leave it to Bob. Each person of course is interested in different things that he experiences and that they come in contact with and you have to look at more and more of wanting to share. It is worth while, and in a very few words probably, but at least to open up with that what has interested you, it might interest someone else, and particularly when it has any kind of relevance of Work or to the possibility of development. In ordinary life you do it. If you say, "It's a nice movie, why don't you go and look at it, because I enjoyed it". Or you recommend a book. But as a group you still have something else you could do for each other. You could make lists of certain things that you have profited by. Certain things that you have never known that you all of a sudden discover, and then maybe someone else is interested in it. If Bob undertakes again each time when he comes if there is a book that he has read and he gives a little resume of it, it was extremely pleasing to me when I heard these kind of things on the tape. and I saw how it helped and how at that time it might have stimulated others. You remember I mentioned something about it in the notes about books that Eve happened to send. These are the things you have to exchange also. May you can sometimes write it up and distribute it. I don't know what sometimes you want to do for each other. How much you want to go out of your way. But I think it is necessary to consider it. Reading. Reading together. The attempt has been made and it was a little bit of a failure. Because there were not enough people. You see it is quite different to read together. Quite different from your own reading. Not only that you have to make a little effort to get together at

a certain task, but it is in the presence of others particularly when you have a chance to read, that something can take place in you which will not of course take place when you read it by yourself and you can sit nice and snugly in your own chair. You are required when you are in the presence of others and you have to read or you have to listen, to have a certain definite attitude of attention, particularly when the reading is done by one person and no one has a book, you are forced to listen and it is of course quite different that you cannot turn back and read the sentence again and again that you don't know it, the attention that you have to exert with your ears when it reaches you understanding in a different way than the visual one by means of your eyes. You can test it if you like. You can know how your memory is based both on visual and auditory and what is really more important for yourself, what you retain longer, sometimes of course it is an adjustment, but in general there is more attention to be given to that what you want to retain, the more chance there is of course that it will stay in your mind. You should have amorning when you really can come together and you should have at least five or six, you should start with Beelzebub and read it continuously, exactly like Eve has been doing in Hoboken is excellent to keep it up. If you have enough people it doesn't mean that everybody has to come every time, maybe sometimes you cannot, but I think that when you begin that you have to commit yourself that you're going to try to attend to it as often as you can. And if you can, continue. Now transportation, I've said it before, it is difficult, people live too far away and maybe they cannot arrange it as far as their work is concerned, and still the attempts have to be made and I say it is not the same as reading yourself, even if you read every day. You devote that to a group of people, when one person reads, it is his chance to read as well as he can. It should be two or three pages, then someone else read, if you can, everybody who comes to that group should read that morning

and you will note that a certain preparation is necessary for that and all of that belongs to the possibility of putting yourself in a certain framework which is useful for Work and will increase your seriousness and your really honesty of wanting to do something about yourself. It has to be all the time translated into the ability to try to wake up, make your efforts for that kind of consciousness, it is of course possible that when you read you may not be able to hear your voice, at the same time it will give you a good chance when you read something of that kind, and also when you have the intention of wanting to see how to read without trying to read without having to look at yourself and admire yourself or to be almost I would say happy about the kind of a voice you happen to have. All of that you know, such little vanities. When you sit and listen and you want to appear as if you are just there and you are so concentrated and you're so serious and so intense so that everybody will be able to look at you and say, "Look - how conscious he is". All of that you know very well stinks like Hell. And you have to see this - how such tendencies all the time are in people and I would day no one is excluded. And it is not an accusation that I make, it is simply a statement of fact. This is exactly where we lose ourselves and where we have to start with a certain amount of finding because that kind of vanity is based on absolutely nothing at all. It has no right to exist because it is an over-estimation of certain facts which do not exist or are not valuable to that extent. Each thing, each experience, each fact has its proper place and it is up to man if he wishes to become God, to understand where that place is. If he is not interested in becoming God it doesn't make any difference at all, he can live in whatever he considers important or not important or not important. But God is a different kind of something. It is a different kind of a concept. And it is nonsense to say that I wish to become like Him unless I also introduce then what belongs to His world. In his world, all things are equal. Because you see they all have been reduced to

a point of eternity. That is what makes equality. So if you can arrange some day, select a place, go over to different places. Try to keep it up. See what you can do. Again, it is the same kind of - I always will try to emphasize that you shouldn't be lazy. And then I must leave it because all I do is to try to hold up for you a certain ideal that may be useful, and if you can use it - wonderful - and if you cannot use it then it is your conscience that tell you when you can and cannot, it's up to you. I'm not forcing you at all. I'm only suggesting it. And I'm not angry or disappointed if you don't. It's your affair. When you are grown up you must know. I don't, I'm sure. At most, I know a little bit for myself. But this is your world. It is your life. It is that what concerns you. That what you have to consider that when you are serious and then it is that kind of seriousness applicable to yourself. You know we could continue with this kind of thing to try to - you might say - to stimulate activities, thoughts and feelings so that really for yourself to come to a conclusion that it is worth while to spend yourtime this way. And that together with that as a correlary you know then you much of your time is spent a little uselessly. Don't allow it. That you have within your power. I'm quite certain it is possible to control at least to some extent a little bit of it. But when it includes also it's not a question of time spent in activity. It's a question of extraneous thoughts. Of things that really should not appear any more in your mind. It is like candy that at a time you let go because you're not a child anymore. It doesn't mean that you cannot eat candy. Of course you can. But you must not be a slave. When you are a slave to gossip, when you are a slave to prattle and talk, talk, talk, when you are a slave to your own imposed silence, also that is wrong. You have to be able to be flexible enough to be in any kind of condition whatever may be required, to do whatever is required by such conditions. And in particular, the feel-

ings you have about other people. Really, leave it alone. Stay within yourself. Have the feeling furnishing for you that what is warmth, real life for you. Use it. Keep it within you. If it wants to come out, have it checked sufficiently, that you will allow it. When you allow it, let it be hunndred percent without any further control - if you wish - but don't waste it. Waste belongs to the machinery of the factory. And at times it has to be fixed. If you are a good engineer and a good manager, and a good efficiency engineer, you take things to heart. You take the condition of your body to heart. Consider it because the rules for that kind of an objective morality start with the three center. You body - to keep it in good health. Lean health, we say. Not too much and not too little. Your feeling - that it is sufficiently fed and that it has sufficient time for expressing itself and that it is not bound be certain rules which tell you that you should not feel this or that - negative or positive. Feel it all. Make out of the totality of your feeling as much of a spectrum as you can make. And as far as your mind is concerned, whatever there is of the mind, even that little bit of energy that is now used for mental processes, try to use it efficiently. And don't let your thoughts run around in circles. And don't keep on repeating the same thing. And don't allow it to come to conclusions that you already know but that for some reason or other you think it is necessary to tell time and time again at the most impossible moments to everybody who happens to come around. One has to learn to be quiet, one has to learn to be able to talk. Both in the extremes of over talking or over quiet are not right because they do not keep your equipment in balance. There is a whole middle register. You see we don't play on the piano only on the bass or only in the trble. We play in the center of the keyboard. And only occasionally play the bass in order to give a certain perspective. And sometimes in the melody on the right hand in the treble it is to indicate that

a certain direction of the bass and the treble and the center all belong together and these form a chord. They are the substance of one's life exactly the same way. Over or under is not right. Middle is the place for it. Over-exertion, under-nourishment is not right. Too much gas, too much air, no good. Too little, and too little air, no good. A carburator is the regulator of the engine. Work is the regulator of one's life with the forms of energies that are being spent in one's life. Objectivity is the regulator for the subjective elements of one's self. It is the guide, how to use one and the other in connection with each other. By giving each subjective possibility the proper value and then if it is possible to bring about a relationship in which each subjectivity has found its proper place. that would be harmony. So that is your life, you work, your intentions, your ambitions, your inspirations, your possibilities of silence, perhaps, sometimes the participation in ordinary life to the extent that you understand what it is to be awake. Sometimes a little experimentation in order to enlarge the totality of the experiences you have had so that with this you will be able to understand someone else a little better. Every once in a while get out of your shell. Every once in a while dare to leave home. Just see how you are, awkward maybe, not very nice or easy, but at the same time you learn and you do things in order to sharpen - to give a possibility for development of something that otherwise might become rusty. Your mind will become rusty when it is always in the same groove. Your body will not be able to work any longer. Your stomach if it is fed only on little bit of lets say starches will not function normally. It has to have some iron and perhaps some nails or stones. Give yourself to the extent that you feel you can stand it, go ahead and do it. Then you will find there are certain things you can do and this is all the time the positivity that should be in your life. Not to lose yourself in that what you cannot but to say to your-

self, "This I can. I have a body. I breathe. I can think. In my process of mental development, I call it my thought. I can reach conclusions. I have a definite aim of certain things in daily life, that I wish to do. I wish to become a man. I want to grow. I can work. I am healthy. I take care of my feeling. I take care of my mind. I am protector. I am responsible. I am manager. I am sometimes the captain of my soul." Of course it is wrong because I don't have a soul. I wish I had. "I wish to what is for me the most important part of my life. Of that what is for me indelible. That what is for me the only thing that counts. That what is for me - God in Heaven. On earth. Within." Whatever the motivations are for Work, whatever the reasons that you want to bring up in order to elucidate it for yourself, why you want to do this, that is all again your own affair. But it has to be there. Life is not superficial. I would almost say, "Thank God it isn't". Because if there were no depth, if there were only periphery, it would be a hollow shell. The earth is not even hollow. And even on earth, where the differences exist, that what is in the center of the earth and even of higher specific gravity that that what is the skin. So it is with a human being. That what he manifests on the outside as his own manifestation and his own world and that what seems to be for him his surface, his skin, the way he is seen by others, within there ought to be something as strong and as heavy as are immovable, reliable, not touchable, if possible permanent, of a quality - again it is not of this earth and it is not of his body but it has to some extent a semblance of a possibility of something that only most preceious moments he tries to define. I wish you all a good time and hope you all can Work with out of last night can get a few more people for Friday - work on it. It is still your responsibility as you know to continue and to check and to find out why not of they don't want to come. To see then for next time you will know better. Or at least you will profit by it. So it is understood Tuesday you will send me tapes, I will

send you notes if possible for the following week. Also Friday you make tapes, you send them to me. I am not bound to answer it but I will listen and there will be in general remarks about it. The reason for that is that Friday is your sole responsibility. On Friday do not play tapes from New York unless you have a very definite reason. If they make reference to certain things you want to talk about, alright. You can give it then as an opinion from New York about a certain subject. But in general the Friday people are not interested and would get extremely bored. It is of no use. Friday is your evening. You establish it. It is your problem. You answer whatever you can. I should not even intrude and you should not even have the feeling that I will criticize it. I don't think I will. On Tuesday it's different. Tuesday is also my meeting. On Tuesday I can . You have tapes. You can listen to that and you can discuss it. You can add to it whatever you feel that you want to add, you can add that what is not clear for you, I will answer it. I have a right to some extent to be there on Tuesday evening, because for some reason or other I happen to be a little older in Work. So you can use it for that purpose. Don't give any tapes out to anyone of the Friday group. Those who want to borrow it on Tuesday have to borrow it on their own responsibility. And when they do, they have to return the tape with a resume. Try to set up something for yourself like a library. Make a librarian. If you have a financial secretary, make a librarian secretary. Discuss it among yourselves. Grow . Make more people come. Make it so it is attractive to them that they wish to come. And we have almost a presentiment of something not knowing exactly what is there but that they come with - let's find out. Maybe. Maybe there is something that I can use. If that is the atmosphere you can create you can grow. So Good night and I wish you all a good couple of months and then I hope I can come back.